

ful, in countenance. (TA. [And it is there said that the pl. of طَلَّقَ is طَلَقَاتُ : but this is app. a mistranscription for طَلَقَانُ or طَلَقَانٌ.] أَوْجَهُ طَوَائِقُ is not allowable, except in poetry. (IAar, TA.) — And يَوْمَ طَلَّقَ (Lth, S, Mgh, O, K,) and نَيْتَةَ طَلَّقَ (Lth, S, Mgh, O, Mṣb, K) and طَلَّقَ (O, Mṣb, K,) † A day, and a night, in which is neither heat nor cold : (Lth, Mgh, O, Mṣb, K:) or in which is no cold nor anything hurtful : (S:) or in which is no rain : or in which is no wind : or in which the cold is mild : (TA: [after which is added, من أيام طَلَقَاتُ but the last word seems, as in an instance before mentioned, to be mistranscribed, or أيام (i. e. أَيَّامٍ) may be a mistake for نَيَّالٍ:] or نَيْتَةَ طَلَّقَ means a night in which is no cold : (AA, TA:) or in which the wind is still : (O, TA:) and نَيْتَةَ طَلَّقَ sometimes means a moon-lit, or a light, or bright, night : (IDrd, O, TA:) and one says also † نَيْتَةَ طَلَّقَ (K, TA,) meaning a still, or calm, and light, or bright, night : (TA:) and † نَيَّالٍ طَوَائِقُ (K, TA,) meaning pleasant nights in which is neither heat nor cold. (TA.) Er-Râ'ee says,

• فَلَمَّا عَلَتْهُ الشَّمْسُ فِي يَوْمِ طَلَّقَةٍ •

meaning يَوْمِ نَيْتَةَ طَلَّقَ [And when the sun came upon him, or it,] in a day of a night in which was neither cold nor wind; i. e., in a day after such a night; for the Arabs commence with the night, before the day : and the phrase فِي يَوْمِ طَلَّقَةٍ occurs in like manner in a verse of Dhu-r-Rum-meh. (Az, TA.) — For the epithet طَلَّقَ الْبَيْدِ الْبَيْمَنِيِّ (applied to a horse, accord. to the K,) see طَلَّقَ. — And for other meanings assigned in the K to طَلَّقَ, see طَلَّقَ, in two places. — طَلَّقَ signifies also The pain of childbirth. (S, O.) One says, صَرَبَهَا الطَّلَّقُ [The pain of childbirth smote her]. (O.) [See also طَلَّقَتْ, of which it is the inf. n.] — And [it is said to signify] A sort of medicine. (S.) See طَلَّقَ, latter half, in two places.

طَلَّقَ الْبَيْدِينَ : — and طَلَّقَ الْوَجْهَ : see the next preceding paragraph.

طَلَّقَ الْبَيْدِينَ : — and طَلَّقَ الْوَجْهَ : see طَلَّقَ. — طَلَّقَ الْبَيْدِينَ signifies also † Lawful, allowable, or free : (S, Mgh, O, Mṣb, K, TA:) or it signifies, (Mṣb, TA,) or signifies also, (Mgh,) † مُطَلَّقٌ (Mgh, Mṣb, TA,) [i. e.] a thing unrestricted, (TA,) i. e. any affair in which one has power, or authority, to act according to his own judgment or discretion or free will. (Mṣb.) One says, هَذَا حَلَالٌ طَلَّقٌ † [This is lawful, &c., unrestricted; using the latter epithet as a corroborative]: and [in the contr. case] حَرَامٌ غَلَّقٌ. (TA.) And هُوَ لَكَ طَلَّقًا † [It is thine lawfully &c.]. (S, O, K, TA.) And اِفْعَلْ هَذَا طَلَّقًا لَكَ † Do thou this as a thing lawful &c. to thee. (Mṣb.) And اَعْطَيْتَهُ مِنْ طَلَّقِي مَالِي † I gave him of what was lawful &c., i. e. free to be disposed of by me, of my property : (Mṣb:) or † of what was clear [from any claim

or the like], and good, or lawful, of my property. (TA.) And الخَيْلُ طَلَّقِي, occurring in a trad. as meaning † Horses are allowable to be betted upon. (TA.) And أَنْتَ طَلَّقَ مِنْ هَذَا الْأَمْرِ † Thou art clear of this affair; (S, O, K, TA;) quit of it, or irresponsible for it. (K, TA.) — [In consequence of a misplacement in some copies of the K, several meanings belonging to طَلَّقَ are assigned to طَلَّقَ.] — See also طَلَّقَ, latter half.

طَلَّقَ : see طَلَّقَ, second sentence. — Also the subst. from طَلَّقَتِ الْإِبِلُ : (AZ, S, TA: [see 1, second sentence:] and [as such] signifying The journeying [of camels] during the night to arrive at the water in the next night, there being two nights between them and the water; the first of which nights is termed الطَّلَّقُ [or نَيْتَةَ الطَّلَّقِ (see حَوَزُ)]; the pastor loosing them to repair to the water, [in the CK يَجْلِبُهَا is put for يُخَلِّبُهَا,] and leaving them to pasture while going thither: the camels after the driving, during the first night, are said to be † طَوَائِقُ; and in the second night, قَوَائِبُ : (S, O, K, TA:) or الطَّلَّقُ signifies the first of two days intervening between the camels and the water; and القَرَبُ, the second: and نَيْتَةَ الطَّلَّقِ, the night in which the faces of the camels are turned towards the water and during which they are left to pasture; and نَيْتَةَ القَرَبِ, the second night : (As, TA:) but it has been said that نَيْتَةَ الطَّلَّقِ means the second of the nights in which the camels repair to the water: Th says that الطَّلَّقُ signifies the second of two days during which the camels seek the water when it is two days distant from them; and القَرَبُ, the first of those days: and it is said that نَيْتَةَ الطَّلَّقِ means [the night of] the turning of the faces of the camels towards the water: but this explanation was not pleasing to ISd. (TA.) [See an ex. voce حَوَزُ, in which it is used tropically.] — Also A heat; i. e. a single run, or a run at once, to a goal, or limit; syn. شَوَظٌ; (S, IATH, O, Mṣb, K, TA;) meaning a running, of a horse, without restraining himself, [or without stopping,] to a goal, or limit : (Mṣb:) and the utmost extent to which a horse runs. (TA.) One says of a horse, طَلَّقًا or طَلَّقَيْنِ [He ran a heat or two heats]. (S, O, Mṣb, K.) [In the CK, erroneously, طَلَّقًا and طَلَّقَيْنِ.] — And (hence, TA) † A share, or portion, (Ibn-'Abbád, A, O, K, TA,) of property [&c.]. (A, TA.) — Also A shackle, or pair of shackles, (قَيْدٌ,) of skins : (S, M, O, K, TA:) or a rope strongly twisted, so that it will stand up. (TA.) — And sing. of أَطْلَقُ which signifies The [intestines into which the food passes from the stomach, termed the] أَمْعَاءُ, or the أَقْتَابُ of the belly; (IDrd, O, K;) [in some copies of the last of which, القَنْبُ is erroneously put for القَنْبُ as one of the words explaining الطَّلَّقُ;] so in one or more of the dialects: AO says, in the belly are أَطْلَاقُ, of which the sing. is طَلَّقُ; (O, TA;) meaning the lines, or streaks, (طَرَاتِقُ,) of the belly: and طَلَّقُ البَطْنِ is also expl. [in like

manner] as meaning the جِدَّةُ of the belly; pl. as above. (TA.) — Also The [plant called] شُبْرَمُ : [but what plant is meant by this is doubtful:] or a plant that is used in dyes : or this is a mistake : (K:) [or] accord. to Ibn-'Abbád, † الطَّلَّقُ is what is used in dyes; and is said to be the شُبْرَمُ : (O, TA:) and (K) accord. to As, (O,) طَلَّقُ signifies a sort of medicament, (O, K,) which, when one is anointed therewith, (K,) i. e. with the extract thereof, (TA,) prevents the burning of fire : (K:) or a species of plant : so says As : (O:) the appellation by which it is generally known is † طَلَّقُ, with the ل quiescent; (O, K;) or this pronunciation is incorrect : (K:) and AHát mentions, (K, TA,) on the authority of As, (TA,) its being termed † طَلَّقُ : (K, TA:) but it is not a plant : it is of the nature of stones, and of [what are termed] لَخَافٌ [thin white stones]; and probably he [referring to As] heard that it is called كَوْكَبُ الْأَرْضِ, and therefore supposed it to be a plant; for if it were a plant, fire would burn it; but fire does not burn it, unless by means of artful contrivances : (O, TA:) the word is arabicized, from تَلْدُكُ : (K, TA: in the O written تَلْدُكُ:) [it is the well-known mineral termed talc:] the Ra-ees [Ibn-Seenà, whom we call "Avicenna,"] says, (TA,) it is a brightly-shining stone, that separates, when it is bruised, into several laminæ and split pieces, of which are made مَصَاوِي [correctly مَصَاوِي, meaning small circular panes which are inserted in apertures to admit light,] for the [cupolas of] hot baths, instead of glass: the best is that of El-Yemen; then that of India; then that of El-Undulus [or El-Andalus]: the art employed in dissolving it consists in putting it into a piece of rag with some pebbles and immersing it in tepid water, then moving it about gently until it becomes dissolved and comes forth from the piece of rag into the water, whereupon the water is strained from it, and it is put in the sun to dry. (K, TA.)

طَلَّقَ الْوَجْهَ : — and طَلَّقَ دُنُو : } see طَلَّقَ.  
بِسَانَ طَلَّقَ دُنُو : and طَلَّقَ اللِّسَانَ

طَلَّقَ (S, O, Mṣb, TA,) with two dammehs, (Mṣb, TA,) or † طَلَّقَ (K,) but this requires consideration, (TA,) Not shackled; applied to a she-camel, (S, O, Mṣb, TA,) and to a he-camel, (S, O, TA,) and to a person imprisoned; (O, TA;) as also † طَلَّقَ applied to a she-camel; but طَلَّقَ is more common : (Abou-Naṣr, TA:) the pl. of طَلَّقَ is أَطْلَاقُ. (S, TA.) See also طَلَّقَ, second sentence. — [Hence,] بَسَانَ طَلَّقَ دُنُو : — and طَلَّقَ الْبَيْدِينَ : see طَلَّقَ again. — And طَلَّقَ الْبَيْدِينَ † A horse having one of the legs without [the whiteness termed] التَّحْجِيلُ. (S.) And طَلَّقَ الْبَيْدِ الْبَيْمَنِيِّ (O,) or طَلَّقَ الْبَيْدِ الْبَيْمَنِيِّ (K, [in this case again deviating from other authorities,]) † A horse without تَحْجِيلٍ in the right fore leg; (TA;) i. q. † الْبَيْدِ الْبَيْمَنِيِّ. (O, K, TA.) And مُطَلَّقٌ † A horse having the fore legs free from تَحْجِيلٍ. (Mṣb.)